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Methodist Abolitionism—The Work Goes On.

Some time ago we notified our readers that a number of Northern Methodist preachers, representing some five annual conferences, had called a convention of ministers and laymen, to be held at Rochester, N. Y., on the 15th ult., in order to devise ways and means to have among themselves more harmonious and united action in their warfare against slavery generally, and slavery as it exists in their Church particularly. Well, the time arrived, the convention met, and judging from the frequency of the word "laughter," was used in the report of the speeches, we would suppose they had a merry time of it. They pretty generally agreed among themselves that slavery was a very great evil indeed, one at which their very souls revolted—and slaveholders in the Church was a thing past all endurance, and must speedily have an end. The committee on resolutions reported the following to the convention, and we believe they were adopted:

Whereas, The Discipline of the M. E. Church requires that all our members evidence their desire of salvation by doing no harm, by avoiding evil of every kind, and by doing unto others as we would have them do unto us; and insists that those who habitually break these rules shall have no place among us. And,

Whereas, The same Discipline pronounces slavery a great evil, and inquires what shall be done for its extirpation. And

Whereas, There are now within the pale of the M. E. Church persons who hold their fellow-beings, and even our brethren in Christ as slaves, contrary to natural justice, the principles of the gospel and the Discipline of the Church. And Whereas, It has been alleged that the General Rules—the organic law of the Church—not only allow such slaveholding but imply the right to practice it; and that we are now and always have been, constitutionally, a slaveholding Church to such an extent that we cannot prohibit the future admission of even mercenary slaveholders into the Church without a violation of the General Rules. Therefore,

Resolved, That we emphatically disavow and repudiate the doctrine that the M. E. Church is, in any sense, by her constitution, a slaveholding Church. On the contrary, we affirm that slavery never entered the M. E. Church by right and under the shield of the General Rules, but rather by subterfuge, under a lax administration of the Discipline, and in violation of a steadily expressed purpose to labor for its extirpation from the Church.

2. Resolved, That inasmuch as the great evil of slavery, first in the Church by neglect and toleration, and in violation of the rules forbidding all evil, now claims to be there by constitutional right, we will resist to the utmost all efforts to give slavery a legal existence in the Church, either by a perversion of the General Rules, or by any other means.

3. Resolved, That in our judgment the General Conference has an unquestionable constitutional right not only to prohibit the future admission of slaveholders among us, but also to take the most effectual measures, by direct legislation in the chapter on slavery, to carry out the spirit of the General Rules; so that those who still persist in the practice of the great evil of slavery, shall have no place among us.

4. Resolved, That we regard the attempt to change the General Rule on Slavery as an unnecessary and dangerous experiment, virtually conceding that the General Rule protects the slaveholder, and must be changed before slavery can be outlawed by direct legislation; and thus impeaching our moral integrity as a Church. Therefore,

5. Resolved, That we cannot and will not cooperate in any attempt to change the General Rule, either in the Annual or General Conference, until the question has been first decided by direct legislation.

6. Resolved, That by direct legislation we do not mean a mere explanation of the General Rule in the chapter of slavery—but a positive law prohibiting the further admission of slaveholders into the Church, and excluding all that are now within her pale.

Reader, are you Yankee enough to "guess" the true import of the above? Perhaps not. Well then allow us to aid you a little. To alter the General Rule referred to in the resolutions above, requires the concurrent recommendation of three-fourths of all the members of the several Annual Conferences present and voting, and then a majority of two-thirds of the General Conference. Now there is some reason for those to fear they will not be able to command these requisite majorities. What then? Why, don't you see, "direct legislation" is to be brought to their aid that they may thus effect what they otherwise might not be able to do. They intend to have two strings at which to pull, and if one breaks the other will not—for though they may lack the majorities mentioned above, they have a clear numerical majority, and when they pull at the string of "direct legislation," they are pretty sure to succeed. The border conferences proper, are satisfied of this, and there are already sure indications that they are looking out for places on which to alight when this "direct legislation" shall have tossed them up. The Baltimore, Philadelphia, and some other conferences that have so long striven to check the tide of Abolitionism in the Church will be in a sad condition. As for those in Kentucky, Arkansas and Missouri, they will deserve no sympathy, and will get none.

They were organized in direct violation of a solemn agreement made at New York in 1844. The members of those conferences are where the North once covenanted they never should be; and how men claiming to be high-minded and honorable could ever consent to occupy the position they do is more than we can tell. If they will look at things rightly—that is provided they are capable of doing so—they certainly cannot expect a large share of the confidence or respect of honorable men; and when that "direct legislation" comes upon them, they will pass away "unwept, unhonored and unsung." Let them go.

But as to the Northern Church generally, the case is different. There are there hundreds in the ministry and thousands in the membership who never did approve of the covenant-breaking policy adopted and practiced along the border; who were opposed to the attempt made to withhold from the South her fair proportion of the Church property. In a word, there are thousands and tens of thousands of honorable and good men;

and though some of them may honestly entertain abolition views, they want to do right themselves and see justice done to others. They want to serve God on earth and rest with Him in heaven. To all such there is a sad time coming. Revolution in the Northern Methodist Church seems almost inevitable. We are truly sorry for it. For though we honestly believe that those who controlled the legislation of that Church in reference to the South, have since 1844 done some wrong and unjust things, and although our respect for those preachers now seeking to occupy territory set apart to the South by the plan of separation of 1855 is by no means of the highest character, yet for the great body of Northern Methodists we have high respect, and none other than the kindest feelings and best wishes.

For the St. Louis Christian Advocate.

DEAR BROTHER: A correspondent signing himself "Luther," requested you to publish Dr. A. Clark's views on the abuse of tobacco. You stated you would if Luther would tell you where to find his views, as Dr. Clark had written a good deal on that and other subjects, etc. I suppose Luther referred to Clark's Theology, p. 404; which if you will publish you will oblige me also, and others. Dr. Clark is good authority, and undoubtedly was a good and great man. Hear him and consider.

JOHN.

TOBACCO.

Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe, is the first and greatest agent which nature employs in digesting the food.

But is the elegant snuff-box as dangerous as the pipe and the quid? Let us hear evidence: "The least evil," says Mr. D. Bonare, "which you can expect it to produce, is to dry up the brain, emaciate the body, enfeeble the memory and destroy, if not entirely, yet in a large measure, the delicate sense of smelling." This has been noticed and deplored in the case of many eminent men who have addicted themselves to this destructive habit.

The most delicate females have their complexions entirely ruined by it! Strange that the snuff-box should be deemed too great a sacrifice for that for which most people are ready to sacrifice everything beside! Many cases have been observed where the appetite has been almost destroyed and a consumption brought on by the immoderate use of this powder.

I heartily wish the corporation of surgeons and anatomists in general would procure as many bodies of habitual smokers and snuff-takers as possible, that, being dissected, we might know how far that ever to be dreaded evil prevails which J. Borrih says happened to the brain of an immoderate smoker, which, on dissection, was found dried and shriveled up by his excessive use of the pipe.

A person of my acquaintance, who had been an immoderate snuff-taker for upward of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles which serve for respiration. These affections grew more and more alarming, and seriously threatened her life. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it. At last she ceased to take snuff: the muscles re-acquired their proper tone—and in a short time after she was entirely cured of a disorder occasioned solely by her attachment to the snuff-box, and to which she had nearly fallen a victim.

A single drop of the chemical oil of tobacco being put on the tongue of a cat produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes. Indeed the strong, caustic oil and acid salt which are contained in it, must produce evil effects beyond calculation.

That it is sinful to use it as most do, I have no doubt—if destroying the constitution and viciously squandering away the time and money which God has given for other purposes may be termed "sinful."

I have observed some whole families, and very poor ones too, who have used tobacco in all possible ways, and some of them for more than half a century. Now, supposing the whole family, consisting of four, five or six, to have used but 1s. 6d. worth in a week, then, in the mere article of tobacco, nearly £200 sterling is totally and irretrievably lost in the course of fifty years. Were all the expenses attending this business enumerated, probably five times the sum in several cases would not be too large an estimate—especially if strong drink, its general concomitant, neglect of business, and appropriate utensils be taken into the account. Can any who profess to call themselves Christians vindicate their conduct in this respect?

But the loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours in the day, by their own confession; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God? "But it is prescribed to me by a physician." No man who values his character as a physician will ever prescribe it in this way.

I grant that a person who is brought under the dominion of the pipe or the snuff-box may feel great uneasiness in attempting to leave it off, and get some medical man, through a false pity, or for money, to prescribe the continued use of it. But this does not vindicate it; and the person who prescribes this is not to be trusted. He is either without principle or without skill. The impiety manifested by several in the use of this herb, merits the most cutting reproof. When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe, the snuff-box or twist is applied to with quadruple earnestness—so that four times—I might say in some cases ten times—the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! what a support in time of trouble!—In a word, what a god!

Again: the interruption occasioned in places of public worship by the use of the snuff-box, is a matter of serious concern to all those who are not guilty. When the most solemn and important matters relative to God and man, eternal glory and eternal ruin, form the subject of a preacher's discourse, whose very soul is in his work, it is no unusual thing to see the snuff-box taken out and officiously handed about to half a dozen persons on the same seat.

To the grand scandal of religious people, the abominable customs of snuff taking and chewing have made their way into many congregations, and are likely to be productive of great evil. Churches and chapels are most scandalously abused by the tobacco-chewers who frequent them;

and kneeling before the Supreme Being, which is so becoming and necessary when sinners approach their Maker in prayer, is rendered in many seats impracticable because of the large quantity of tobacco saliva which is ejected in all directions.

Some indeed have been so candid as to acknowledge that "though they do not use it as such, yet they take it as a help to their devotions." O earth, earth, earth! "I can not," says one, "hear to any advantage without it; it quickens my attention, and then I profit more by the sermon." I am inclined to think there is some truth in this; and such persons exactly resemble those who have habituated themselves to frequent doses of opium, who from the well known effect of too free a use of this drug, are in a continual torpor, except for a short time after each dose. They are obliged to have constant recourse to a stimulant which, in proportion to its use, increases the disease.

Such persons as these are unfit to appear in the house of God. This conduct sufficiently proves that they are wholly destitute of the spirit of piety, and of a sense of their spiritual wants, when they stand in need of such excitements to help their devotion. He can have no pity for the wretched who does not lift up his soul in prayer to God in behalf of such miserable people.

But are not many led into the practice of smoking by their pastors? I am sorry to have it to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time or waste of money? These men greatly injure their own usefulness; they smother away their ministerial importance in the families where they occasionally visit; the very children and maid-servants pass their jokes on the piping parson. And should they unthinkingly succumb in bringing over the uninitiated to their vice, the evil is doubled. I have known serious misunderstandings produced in certain families, where the example of the idle parson has influenced a husband or wife against the consent of the other, to adopt the use of the pipe or the snuff-box.

Some are brought so much under the power of this disgraceful habit, that they must have their pipe immediately before they enter the pulpit. What a preparation for announcing the righteousness of God and preaching the gospel of our Lord Jesus Christ! Did St. Paul do anything like this? "No," you say, "for he had the inspiration of the Holy Spirit." Then you take it to supply the place of this inspiration! How can such persons smile at their own conduct? "Be ye followers of us as we are of Christ Jesus," can never proceed out of their mouths. On such characters as these pity would be misplaced—they deserve nothing but contempt.

Should all other arguments fail to produce a reformation in the conduct of tobacco consumers, there is one which is addressed to good breeding and benevolence, which for the sake of politeness and humanity should prevail. Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvia surrounds you whithersoever you go. Every article about you smells of it; your apartments, your clothes, and even your very breath. Nor is there a smell in nature more disagreeable than that of stale tobacco, arising in warm exhalations from the human body, rendered still more offensive by passing through the pores and becoming strongly impregnated with that noxious matter which was before innocently perspired.

To those who are not yet incorporated with the fashionable company of tobacco consumers, I would say "Never enter." To those who are entered I would say "Desist, first, for the sake of your health, which must be materially injured if not destroyed by it. Secondly, for the sake of your property, which if you are a poor man must be considerably impaired by it. But supposing you can afford this extra expense, consider how acceptable the pence—to go no further—which you spend in this idle, unnecessary employment, would be to many who are often destitute of bread, and to whom one penny would sometimes be as an angel of God! Thirdly, for the sake of your time, a large portion of which is irreparably lost, particularly in smoking. Have you any time to dispose of to murder? Is there no need of prayer, reading, study? Fourthly, for the sake of your friends, who cannot fail to be pained in your company, for the reasons before assigned. Fifthly, for the sake of your voice, which a continuance in snuff-taking will infallibly deteriorate by it. Sixthly, for the sake of your memory, that it may be vigorous and retentive; and for the sake of your judgment, that it may be clear and correct to the end. Lastly, for the sake of your soul. Do you not think that God will visit you for your loss of time, waste of money and needless self-indulgence? Have you not seen that the use of tobacco leads to drunkenness? Do you not know that habitual smokers have the drinking vessel often at hand, and frequently apply to it? Nor is it any wonder; for the great quantity of necessary moisture which is drawn off from the mouth by these means, must be supplied in some other way. You tremble at the thought. Well you may, for you are in great danger. May God look upon and save you before it be too late!

Some of the most disagreeable things relative to the practice against which I have been writing are still behind the curtain, and designedly detained there; and it is there alone where I wish every persevering smoker to seek for a certain vessel, named the spitting-dish, which, to the abuse of all good breeding and the insult of all delicate feeling, is frequently introduced into public company. May they and their implements, while engaged in this abominable work, be ever kept out of sight!

How COAL IS SOLD IN LONDON.—The coal used in the city and neighborhood of London is chiefly brought from the northern coal district of England by large iron propeller colliers. From them it is loaded on to a wharf where it is screened or sifted, by being thrown on an inclined riddle—the size of the lumps having some influence on the price—which is generally from five to ten dollars per ton, according to quality. It is then put into sacks containing one hundred weight, or sometimes two, each. These are loaded on large carts drawn by enormous horses, with scales and weights to each cart, and if desired by the purchaser the sack is weighed by the driver. When the honesty of the coal-merchant and the integrity of the driver is well established, the weighing of the sack is seldom required. And in the purchase of a cartload of sacks, some three or four of them, taken promiscuously, are tested by the scales, and if found correct the weighing of the remainder of the load is dispensed with. This mode of buying and selling coal is the result of many years' experience in the vast city of London.

A writer in the "American Presbyterian" says: With all my backsliding and coldness, there is one thing I have never been able to understand: how so many ministers and professors of religion can go past the houses, perhaps work in the field, or do business with, and otherwise meet those who go on (at least regularly) to church and never even invite them to attend."

Perseverance—What it Does.

Is there a word in the vocabulary of our language more expressive or more important to the success of every vocation? One which conveys more fully to the mind the means by which one may attain to usefulness, acquire wealth, or win fame, in short, is it not the secret of success? It is a heaven-born principle, and wins admiration, wherever found,—whether in the humbler walks of life, or amid the luxury and pomp of the higher rank—for they who possess this principle will find an influence that will be felt—an influence that will tell upon the destiny of future generations. He who calmly folds his hands, to enjoy the luxury of ease, will never realize the pleasures perseverance secures. True, he may soar on fancy's wing to the loftiest steep of fame, but he can never grasp the wreath to gird his brow! No! It lures, but ever craves; always in view, but in the distance, because he lacks the secret to secure it—perseverance.

We have but to revert to the past to learn what it may accomplish, for what it has done it may do again. Go to ancient Greece—the land of science and learning, of poetry and song—and learn what the spirit of perseverance may accomplish. Ask Rome—imperial Rome—what gave to her orators and statesmen, her imperishable walls, her grandeur and renown, and you will find that this spirit inspired her citizens in all their achievements. But when immersed in affluence and luxury, they folded their arms, this bright genius forsook them, their glory departed, and Rome—"the once proud mistress of the world"—tottered and fell to rise no more. Turn to the field of battle, and you will find that it was the conquerors brow with an undying fame—the lustre of which, anguish, nor misery, nor rivers of blood can obscure. It conducted Hannibal across the snow-capped Alps, and enabled him to vanquish the foe, until overpowered and crushed by misfortune. What nerved the immortal Washington and his brave band to overcome the difficulties they met? Perseverance—a determined resolution—bound by the cords of obligation. He pursued his career in stern defiance of the British Lion, and after an undying struggle the American Eagle perched high upon Liberty's pole, the Lion trailed the dust, and America is free.

There is nothing scarcely in the whole catalogue of difficulties that perseverance may not conquer to some extent, and its influence is seen and felt in every sphere, and every age. It enabled Demosthenes, centuries ago, to master difficulties that would have deterred a less determined spirit; and it leads the schoolboy of the nineteenth century to a distinction as enviable. It bears the pupil into the abstruse field of mathematics, bids him explore the vast fields of the sciences, ascend the loftiest summit, and become familiar with the beauties revealed. It bids the obscure grasp the highest honor his country can bestow, while opposition vanishes like mist before the orient beam.

It secures to the Christian a happiness—a home which life nor death can wrest from him, and which shall last when sun and moon and stars have set, and time is lost in the vast ocean of eternity. It bears the missionary to heathen lands to unfold the banner of the cross, and teach those benighted ones the way to Christ; and, though difficulties crowd the way, experience teaches, that perseverance will conquer, and the glorious beams of Gospel light illuminate the world. Glorious principle! May it be cherished and fostered until every heart, inspired by its happy influence, shall aspire to usefulness, to honor and glory, and a blissful immortality, where

"Happiness and joy shall be, as lasting as eternity."

FANNIE.

For the St. Louis Christian Advocate.

Change of Name.

MR. EDITOR: I see in the St. Louis Christian Advocate a proposition will be made in the General Conference of the Methodist Episcopal Church South next May to change the name of the Church, as it is thought by many to be sectional.

Now, I think there should be a change, believing as many others, that the word South should not be attached, which does sound sectional, when the Gospel says, "Go teach all nations, and go ye into all the world." &c. Now, I am opposed to any new name, such as Wesleyan Methodist Episcopal, not because that name is or would be dishonorable; but my reasons are, the Church is entitled to a more primitive name. I think the old Methodist Episcopal Church should be the name, because the Southern Methodists have now the same usages in Church government the Methodists had fifty years ago. Some will object, no doubt, to a change, thinking it will injure the respectability of the Church, and content probably the word old prefixed would not sufficiently distinguish the two branches of the Methodist Church in the United States, though I think the word old prefixed would do as well the word South affixed.

Now I am very certain it would be the means of making the Southern Church the National Methodist Church of the United States, thereby extending their usefulness in the Northern States. There are thousands, now members of the Methodists of the Northern Church would gladly join the Old Methodist Church, if they had an opportunity. I have the means of knowing, as I am now living in the North and a member of the Northern Church. Though there are many ministers in the Northern Church good old-fashioned Methodists, but there are many who have participated too much in new fashions and new doctrines and isms of Young America. Their Church papers are full of denunciations and rebuke of officials and the institutions of fifteen States of the Union.

In regard to slavery, I am opposed to it myself, but think the freedom of the religion of Jesus Christ will affect the manumission of slavery when all other efforts have failed. If I am so happy as to get to that rest prepared for the people of God, I expect to meet thousands that were masters and servants on these low grounds of sorrow, who have been made subjects of the matchless grace of God through the instrumentality of the Methodist Church South. So brethren of the South go on in the labor of love in which you are engaged, and God will bless your efforts to his own eternal glory; and if slavery is wrong, the love of God is the only principle that will abolish the institution.

G. B. S.

Ironium, Appanoose Co., Iowa, Dec. 20, 1857.

RELIGIOUS LIBERTY IS TURKEY.—At the regular monthly meeting at the tract house in New York it was stated that Mr. Bliss, in writing recently from Abeh, describes a scene where the Turks attempted to disturb the worship of the Protestants at Aramon. Mr. Calhoun applied to the British consul for advice and aid. Two Turkish officials arrived, and on Sunday, when another meeting was to be held, they announced religious freedom now and forever, by order of the Sultan. This was officially proclaimed from the house, and the meeting was held in peace, the officials demanding that the Protestants should ask pardon of the persecutor, which was accordingly done.

From the Richmond Christian Advocate.

Can the Rule be changed?

Rev. H. Mattison, one of the genial and ruling spirits in the Northern Methodist crusade against slavery, has been seeking information as to the probable state of parties on the slavery test in the General Conference of 1860. He sent circulars to principal men in thirty of the conferences of the M. E. Church, asking the probable vote in their respective conferences, "on a proposition to change the general rule so that it should read, 'The buying, selling, or holding a human being as property.'" He has received replies from 26 of the conferences, and he makes up the following table as the result of calculations based on the information received. He thinks the matter cannot be carried through. It will not receive a three-fourths vote in the annual conferences, and cannot be acted on by the General Conference. As a sign we give his calculations and conclusions:

CONFERENCE	For Change	Against Change
Baltimore	363	363
Philadelphia	242	242
New York	234	234
New Jersey	234	234
Western Virginia	95	95
Kentucky	22	22
Arkansas	19	19
Missouri	42	42
Oregon	57	57
California	74	74
Kansas and Nebraska	29	29
New York East	187	187
Troy	215	215
Wyoming	104	104
Cincinnati	197	197
Pittsburgh	197	197
Indiana	119	119
Southeast Indiana	123	123
North Indiana	114	114
Northwest Indiana	112	112
Illinois	186	186
Southern Illinois	129	129
Iowa	134	134
Upper Iowa	107	107
Providence	137	137
New England	159	159
East Maine	93	93
Maine	117	117
New Hampshire	105	105
Vermont	79	79
Black River	198	198
Oneida	181	181
Genesee	124	124
East Genesee	183	183
Ohio	193	193
Ohio	157	157
North Ohio	144	144
Delaware	108	108
Michigan	110	110
Detroit	123	123
Rock River	169	169
Wisconsin	117	117
West Wisconsin	85	85
Minnesota	62	62
Peoria	113	113
Total	6103	4016

Upon the composition of this table it should be observed—

1. That the number of preachers is taken from the new Minutes for 1857; but no future increase will vary the result—as it is the ratio that settles the question.

2. That although an average of perhaps ten per cent. of the preachers will be absent and not vote at all. Assuming that all will vote, as we have done in the tables, cannot vary the result, as it affects all sides of the question alike.

3. That we have claimed throughout, as voting for a change, full ten per cent. more of each conference than our returns would justify.

With these preliminaries let us look to the figures:

Whole number of voters..... 6,103
Three-fourths necessary to change..... 4,578
For change, as per above table..... 4,406

Still wanting, to succeed..... 532

According to this table the first fifteen conferences—that is, those above Wyoming—will cast 1539 votes against the change. If therefore the thirty-two conferences below the Troy should vote solid for a change, and the first thirteen voted as set down in the table, we should even then be defeated:

One fourth of 7,103 necessary to defeat us..... 1,527
Vote of first thirteen conferences as per table..... 1,539

Votes to spare..... 12

But we have claimed full ten per cent more from the Troy Conference downward than our returns would justify—or not less than five hundred votes more than any well informed reader can hope for. The South will go solid against all change. But who expects the last twenty-one conferences to vote thus as claimed in the table.

The bishops are generally opposed to a change. We shall have several propositions started, as in 1855, to divide our votes. Hundreds would never vote to change the rule lest they should endorse Dr. Steven's doctrine. And even aside from all these hindrances and with the utmost unanimity of action, we could not get within a thousand votes of effecting a change. If therefore any can still believe, in view of these facts and figures, that such a miracle can be wrought, we must say to him as was said to the centurion of old, "I have not found so great faith, no, not in Israel."

Zion's Herald doubts the correctness of the table and the conclusions its author reaches. He thinks there will not be a solid vote against the change in the border conferences. But if one-fourth of the ministers of the Church are opposed to such a change "because it will lead to an exclusion of slaveholding from the Church," he thinks "that disgraceful fact ought to be known." He is, therefore for starting the question among the conferences at once, "beginning with the first that will throw a majority for it."

Behind the desire to test it in the next round of Conferences, is the purpose, if it should fail of a three-fourths majority, to resort to some other measure to accomplish the object. That must be secured at all hazards—by constitutional means if possible; if not, by an extra judicial process. Somehow or other it must be done. The success of the measure is a necessity—not of morals or religion, but of fanaticism. If it fails, ultra-abolitionism is discredited in its own territory: if it succeeds, the so-called conservatism of the border is hung on the horns of a choice between two evils—surrender or revolution. The issue is a frightful one to both parties. End as it may, disaster to the unity of the Church follows as an inevitable result. The opposing Conferences however they may not yet together in resisting the measure, can scarcely be held together after its consummation. Not one of the more northern of the conservative conferences would be a unit on the subsequent issue of affiliating with the successful or the defeated party. New issues will arise, and great discord, and new divisions follow. This seems inevitable. One may also predict it as a coming event, already casting its shadows on the future of Northern Methodism.

Notwithstanding the plausible calculations of Mr. Mattison, we incline to think he will find the

issue discordant with his figures. Possibly, by suggesting a doubt of its success, he seeks to stimulate its friends to a more earnest energy, to draw the voters in the north to the polls, to conquer a success; or, to excite to a less regular but more certain triumph maugre the constitution with its three-fourth and two-thirds majorities. What Yankee necessity demands, Yankee scheming will find a means of doing. That's so. "Should the vote be less than three-fourths, we should still labor with all our strength for such a change in the chapter as shall extirpate slaveholding from the Church." So says Zion's Herald. So will do the General Conference of 1860.

ILLNESS OF BISHOP SIMPSON.—Bishop Simpson of the Methodist Episcopal Church, who was the delegate to the Wesleyan Conference held in England in August last, is now travelling in the East, and we regret to learn at the last accounts he was ill at Beyrout, in Syria. In a long descriptive letter from his travelling companion the Bishop's illness is thus alluded to:

We have transferred ourselves to the hotel. From our windows the eye overlooks the blue roadstead with its little fleet, the stone edifices of the town, the fig orchards and gardens of the suburbs, the deep gullied sides, and lordly peaks of Lebanon. A magnificent palm tree almost throws its shadow into the room; just beyond is an old cypress as full of birds as a hive of bees. They are singing the liveliest day as merrily as if it were April, adding to the beauty of the scenery the beauty of sound.

But the picture has another side. The room, from whose window this charming prospect extends, is a darkened one. The blinds are closed; the curtains for the most part drawn. It is very still here, despite the chatter of the birds; very still. The servants come in on tip-toe, and close the door very carefully when they leave. We have a regular visitor too, one who comes at stated hours, and for whose coming we watch eagerly. The chairs are half filled with odd bottles, and spoons, and tumblers, and a perfume of drugs is in the air. Under the muslin drape of the couch beside me lies prostrated by sickness the form of one of our travelling party, the one who, at starting, seemed the halest and strongest of us all—our beloved and venerable Bishop Simpson.

As yet we hardly know the exact nature of his illness, but seriously fear that he is threatened with a bilious fever. He was somewhat indisposed on the voyage between Rhodes and Cyprus, but regarded himself able to go on shore at the latter island. Scarcely had he left the caïque, however, which conveyed him from the steamer, when he was compelled to return, and "during all the silver night," above spoken of, he grew rapidly worse. On arriving here the following morning we procured the attendance of Dr. Vandeyke, one of the missionaries here, as soon as possible. Thanks to his kind offices, the bishop was speedily transferred to a nice hotel, lodged in a clean quiet bed, and served with proper medicines. Under his care he yet remains.

A postscript to the letter, however, written four days later, gives the gratifying information that the crisis has passed; that the feverish symptoms had abated, and that the venerable bishop might be counted convalescent.

CANDY AND POISON.—A paper on "Colored Confectionery" was recently read before the British Association, from which we condense some valuable information. We learn that, for economy's sake, confectioners, in coloring their candies, etc., have recourse for their greens to Brunswick green, carbonate of copper, arsenite of copper; for their yellows, to chromate of lead or gamboge; for their reds, to red lead, vermilion, or cinabar; and for their whites, to white lead. These are only a few of the pernicious coloring agents used, and they are among the deadliest of poisons. The way in which these poisons are laid on also deserves a passing remark. In some instances a very thin coating of the coloring matter is used, so as to spread over a very large surface a portion of the material used; but, in other cases, the very reverse is the fact, and in one instance was procured from a piece of ornamental table confectionary, not the size of a sugar almond, a quantity of arsenite of copper sufficient to destroy the life of a healthy adult. Confectioners have no reason to use these poisons, for there are harmless vegetable colors enough to answer their purposes. Among these are—for yellows, saffron, turmeric, French berries, Persian berries, quercitron bark, fustic wood, and lakes of the last four colors. Reds: cochineal, lake ditto, including carmine, Brazil wood, madder, and lakes of the last two colors. Purples: madder purple, log-wood, and indigo, and lakes with indigo or litmus. Blues: litmus and indigo. Greens: sap green, (Rhamnus cathartica), mixtures of any of the vegetable yellows or lakes with indigo, including Persian berries and indigo. Nor would the products of their art suffer in their attractive appearance by the employment of such colors. We most strongly advise every one who values his health, and perhaps his life, as matters are at present constituted, sedulously to avoid partaking of articles of confectionary exhibiting either blue or green, but especially of such as are green, these latter being but too frequently of a most deadly poisonous nature.

Levi Jackson was commonly called "Old Hickory" among his neighbors in Erie county, Pa., and for many years he filled